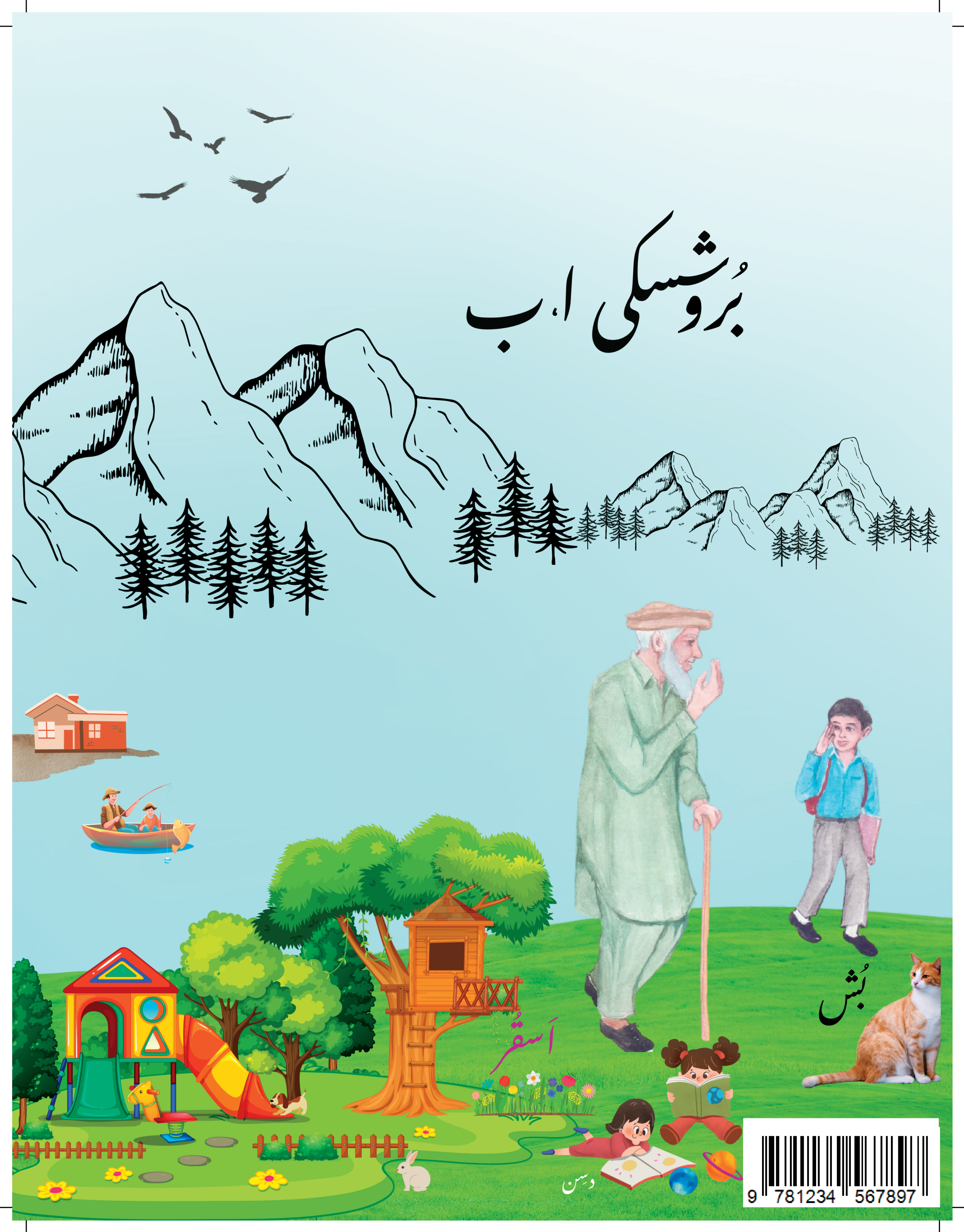

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جُملہ ارکان و ممبران



بروشو مرکہ، گلگت بلتستان

کتاب کا نام	:	بروشسکی ا،ب
سال اشاعت	:	2022
مصنفین	:	جملہ ارکان و ممبران بروشو مرکہ
نقاشی	:	محب الدین
نظرثانی	:	ایڈیٹوریل بورڈ بُروشسکی مرکہ
ناشر	:	بروشو مرکہ
قیمت	:	200

اِنتساب

جملہ ادباء، شعراء اور ماہرین لسانیات کے نام خصوصاً علامہ نصیر الدین نصیر ہنزائی (مرحوم)، عالیجاہ غلام الدین غلام ہنزائی (مرحوم)، سید یحیٰ شاہ الحسینی (مرحوم)، بشارت شفیع (مرحوم) اور عبدالحمید خان کے علاوہ دیگر کئی مقامی و بین الاقوامی اصحابِ ادب جنہوں نے بُروشسکی کی ترویج اور تحفظ میں اپنا کردار ادا کیا۔

فہرست مضامین



1 تعارف

بروشسکی زبان ضلع گلگت کی دوسری جبکہ گلگت بلتستان کی تیسری بڑی زبان ہے۔ لسانی اعتبار سے بروشسکی کو اب تک کسی بھی لسانی خاندان کے ساتھ یقینی طور پر جوڑنے میں ماہرین لسانیات کامیاب نہیں ہوئے ہیں۔ یہی وجہ ہے اب تک بروشسکی تنہا و منفرد زبانوں کی فہرست میں شامل ہے ۔یہ زبان ضلع نگر، ضلع ہنزہ اور ضلع غذر کی سب ڈویژن یاسین کے علاوہ گلگت شہر اور سِری نگر میں بولی جاتی ہے۔ اس کے علاوہ بروشسکی بولنے والوں کی بڑی تعداد پاکستان کے کئی شہروں کے علاوہ دنیا بھر میں پھیلی ہوئی ہے۔ بروشو مرکہ گلگت بلتستان کے تمام علاقوں میں رہنے والے بروشو کمیونٹی جو بروشسکی زبان بولتی ہے کا نمائندہ ادارہ ہے اور اس ادارے نے اس زبان کی ترویج اور پرائمری سطح تک تعلیم مادری زبان میں رائج کرنے کا عمل شروع کیا ہوا ہے۔ ملک کی دیگر اقلیتی لسانی گروہوں کی طرح بروشسکی بولنے والے بھی اپنی مادری زبان میں تعلیم کے حصول سے محروم ہیں جبکہ علاقے کے سرکاری و غیر سرکاری اداروں میں اردو اور انگریزی میں بچوں کو تعلیم دی جاتی ہے۔

گو کہ بروشسکی پر علمی کام کئی عشروں سے مقامی و غیر مقامی محققین کے قلم سے جاری تھا مگر سائنسی بنیادوں پر سب کے لئے قابل قبول، ایک مشترکہ رسم الخط کی عدم موجودگی کی وجہ سے ہر لکھاری اپنے ہی طرز پر لکھا کرتا تھا اور انکی لکھائی خود انکے اور انکے قریبی ساتھیوں کے سوا دیگر بروشو لوگوں کے لئے پڑھنا قدرے مشکل تھا۔ مشترکہ رسم الخط کی عدم موجودگی کو مد نظر رکھتے ہوئے چند بروشو لکھاریوں نے اگست 2021 میں ہنزہ، نگر اور یاسین سے تعلق رکھنے والے تمام چیدہ چیدہ قلم کاروں اور زبان سے دلچسپی رکھنے والوں کو فورم فار لینگویج انیشیٹیو اسلام آباد (ایف ایل آئی) کے تعاون سے اکھٹا کیا اور بروشو مرکہ نامی فلاحی و علمی ادارے کی بنیاد رکھی اور اس کے فوراً بعد اس ادارے کے اندر ایک اداراتی بورڈ تشکیل دیا گیا جو بروشسکی زبان سے تعلق رکھنے والے ماہرین لسانیات پر مشتمل ہے جسکی مدد اور خود قلمکاروں کے متفقہ فیصلے کے تحت مشترکہ رسم الخط پر اتفاق کیا گیا اور تب سے اس رسم الخط کو بروشسکی زبان کی متفقہ اور مشترکہ رسم الخط کی حثیت حاصل ہے۔

بروشسکی ایک قدیم اور اپنی ہئیت اور صوتی لحاظ سے ایک بے مثل زبان ہے۔ اثار و شواہد بتا تے ہیں کہ یہ زبان تیسرے ہزاریہ قبل وسط ایشیا کے ایک وسیع و عریض علاقے میں بولی جاتی تھی جو کہ اب گلگت بلتستان تک محدود ہو کر رہ گئی ہے۔ اور اب یہ ہنزہ، یاسین اور نگر کے بروشو کمیونٹی کی زبان کے طور پر جانی جاتی ہے







بروشو مرکہ نے اب تک کی شائع شدہ تمام کتب کو اس مشترکہ رسم الخط میں شائع کرنے کا فیصلہ کیا ہے جن میں شاعری، نثر، تراجم ، قرآن پاک کا ترجمہ سمیت دیگر دینی کتب اور لغت شامل ہیں۔ اب تک کے بروشسکی پر کام کرنے والے مقامی مصنفین میں علامہ نصیر الدین نصیر ہنزائی (مرحوم)، غلام الدین غلام ہنزائی(مرحوم)، سید یحیٰ شاہ (مرحوم)، عبدالحمید خان، بشارت شفیع (مرحوم) اور کئی دیگر نام شامل ہیں جنہوں نے اپنی مذہبی کتب، لغت، قرآن مجید کا ترجمہ، گرامر اور شاعری اس زبان میں تحریر کی ہیں۔ بُروشسکی الف، ب بروشو مرکہ کے پلیٹ فارم سے جاری اولین مشترکہ تحریر ہے جو کہ اس مشترکہ و متفقہ رسم الخط میں قارئین کے سامنے پیش کی جاتی ہے۔ اس کتاب کی تیاری میں مندرجہ زیل باتوں کا خیال رکھا گیا ہے:-

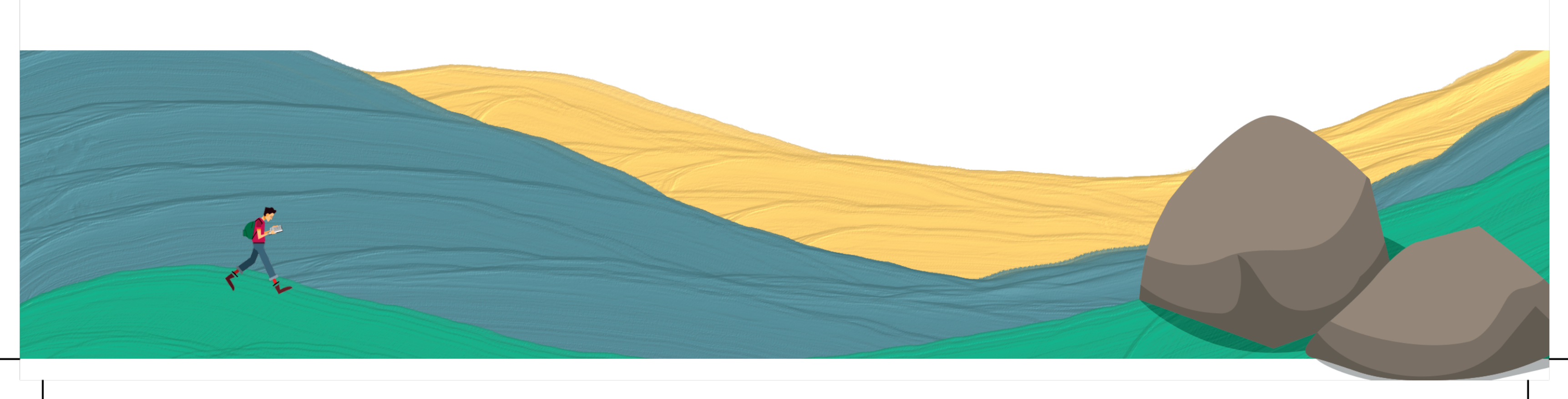
1۔ اس بات کا خاص خیال رکھا گیا ہے کہ حتیٰ الامکان عام فہم اور آسان الفاظ کا انتخاب کیا جائے

2 ۔ الفاظ کا انتخاب کرتے وقت بچوں کی عمر اور ذہنی معیار کا بھی خصوصی خیال رکھا جائے۔

3 ۔ جہاں آسانی سے بروشسکی لفظ دستاب ہو اس کی جگہ غیر ضروری طور پر کسی دوسری زبان کا لفظ استعمال نہ کیا جائے۔

4 ۔ اس بات کا بھی خصوصی خیال رکھا گیا ہے کہ الفاظ کے چُناو میں ایسے الفاظ کا انتخاب کیا جائے جن کو اشکال کی مدد سے آسانی سے سمجھایا جا سکے۔

5 ۔ اس تمام عمل میں بروشسکی زبان کی ترویج کے ساتھ ساتھ مواد کی تعلیمی افادیت کو بھی ملحوظ خاطر رکھا گیا ہے۔ بروشسکی زبان کی اپنی کل 40 اصوات ہیں جن کو 34 حروف اور 7 مرکبات کے ذریعے وضع کیا گیا ہے۔ ان 34 اصوات کے علاوہ 7 اصوات اُردو، فارسی اور عربی سے تعلیمی نظام کے ساتھ بروشسکی میں در آئے ہیں۔ اسلامی تعلیمات بالخصوص قرأت سے آشنائی کے بعد عوام الناس ان الفاظ کو صحیح مخرج اور تلفظ میں ادا کرنا سیکھ گئے ہیں اسکے علاوہ بنیادی 6 مصمتوں اور 5 لمبے مصمتیں بھی بغرض اصول قاعدہ کتاب میں شامل کئے گئے ہیں تاکہ بچوں کو سمجھنے میں آسانی ہو۔

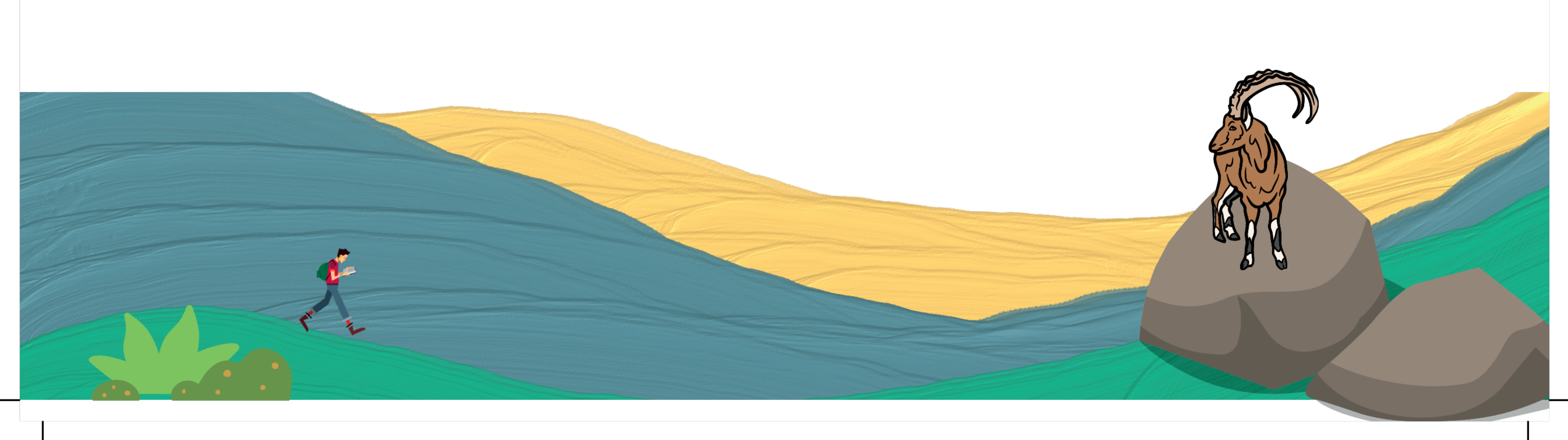


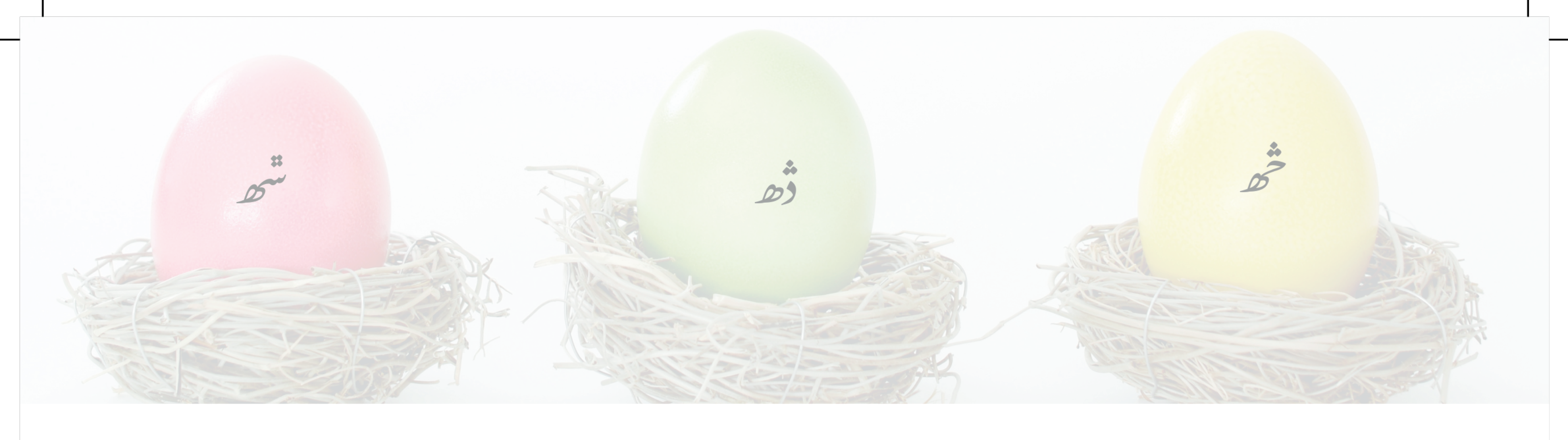
6۔ بروشسکی زبان کے تینوں اکائیوں کی پوری طرح نمائیندگی کا خاص خیال رکھا گیا ہے، ایسے میں کچھ الفاظ تلفظ میں تینوں میں مشترک ہونے کے سبب وہاں متبادل اکائی والے لفظ کو بھی ساتھ لکھ دیا گیا ہے تاکہ بچوں کو بروشسکی کی اکائیاتی خصوصیت کے بارے میں پتہ بھی چلے اور بھرپور نمائندگئی بھی ہو۔ امید ہے ہماری یہ کاوش سب کو پسند آئیگی۔

شکریہ

ادارہ نشرو اشاعت

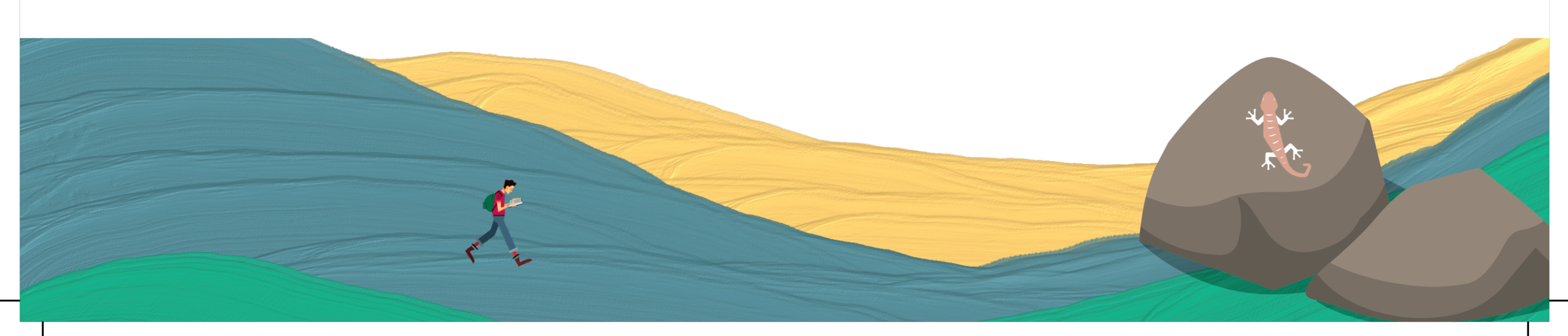
بروشو مرکہ، گلگت بلتستان





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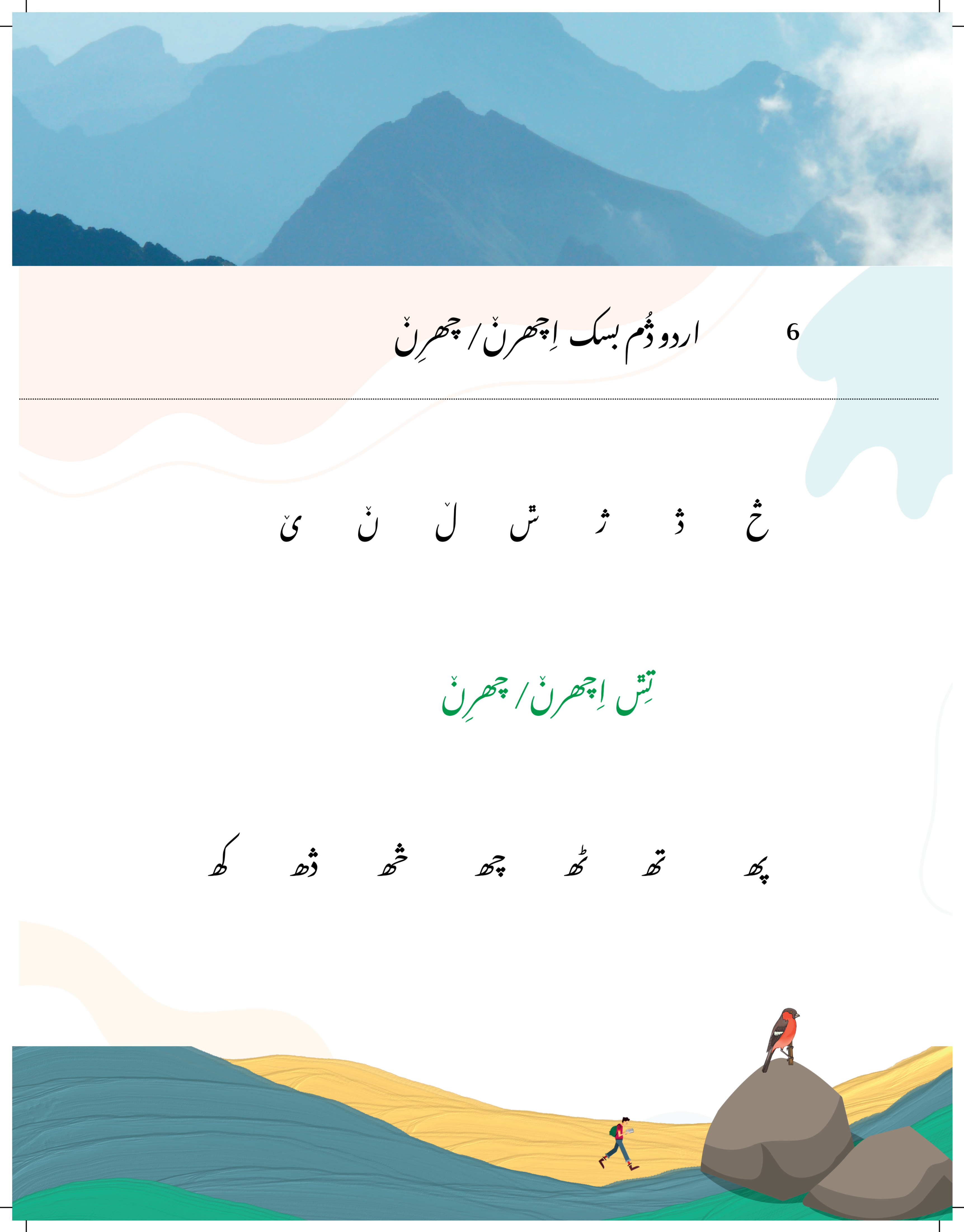
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ث ح ذ ڑ ص ض

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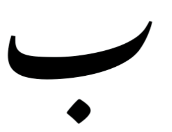


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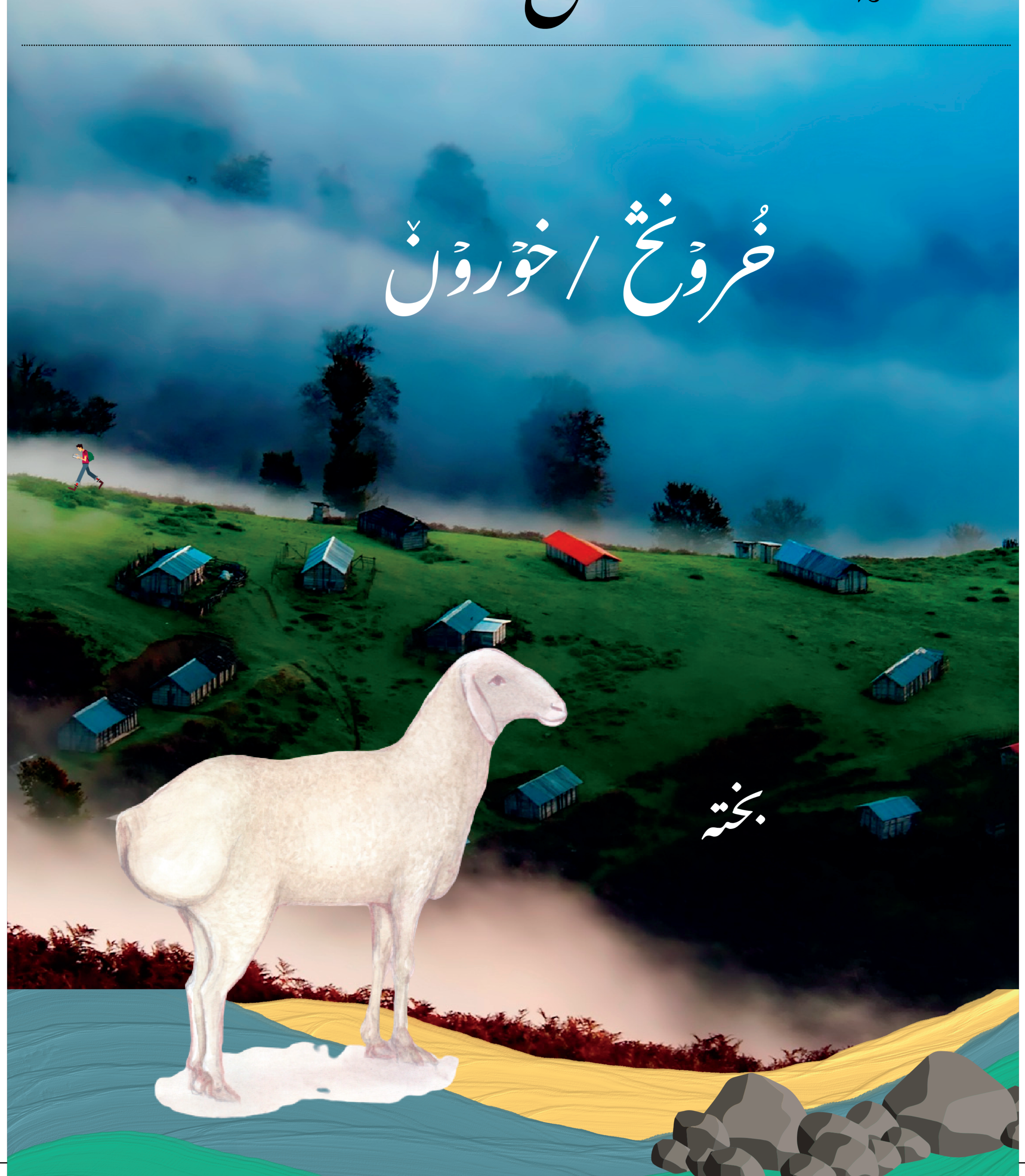
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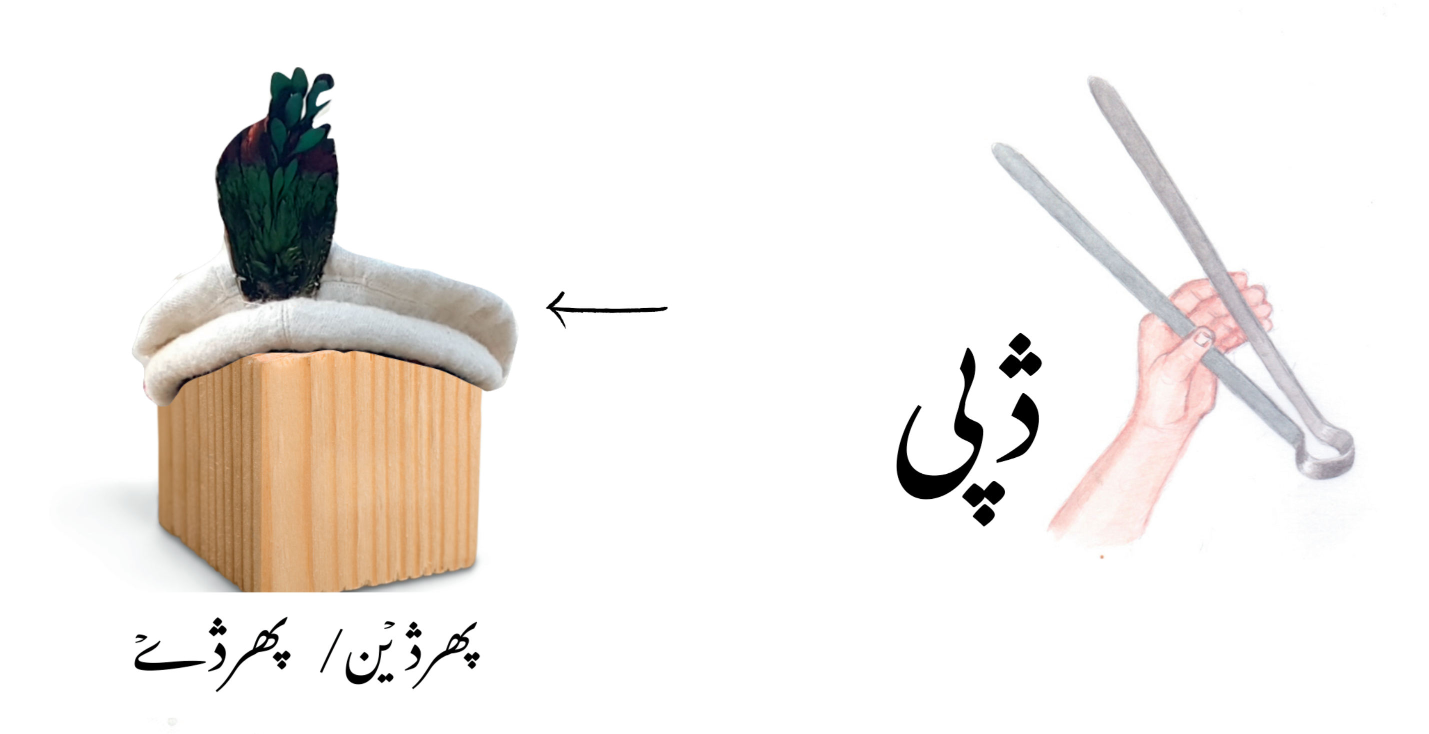


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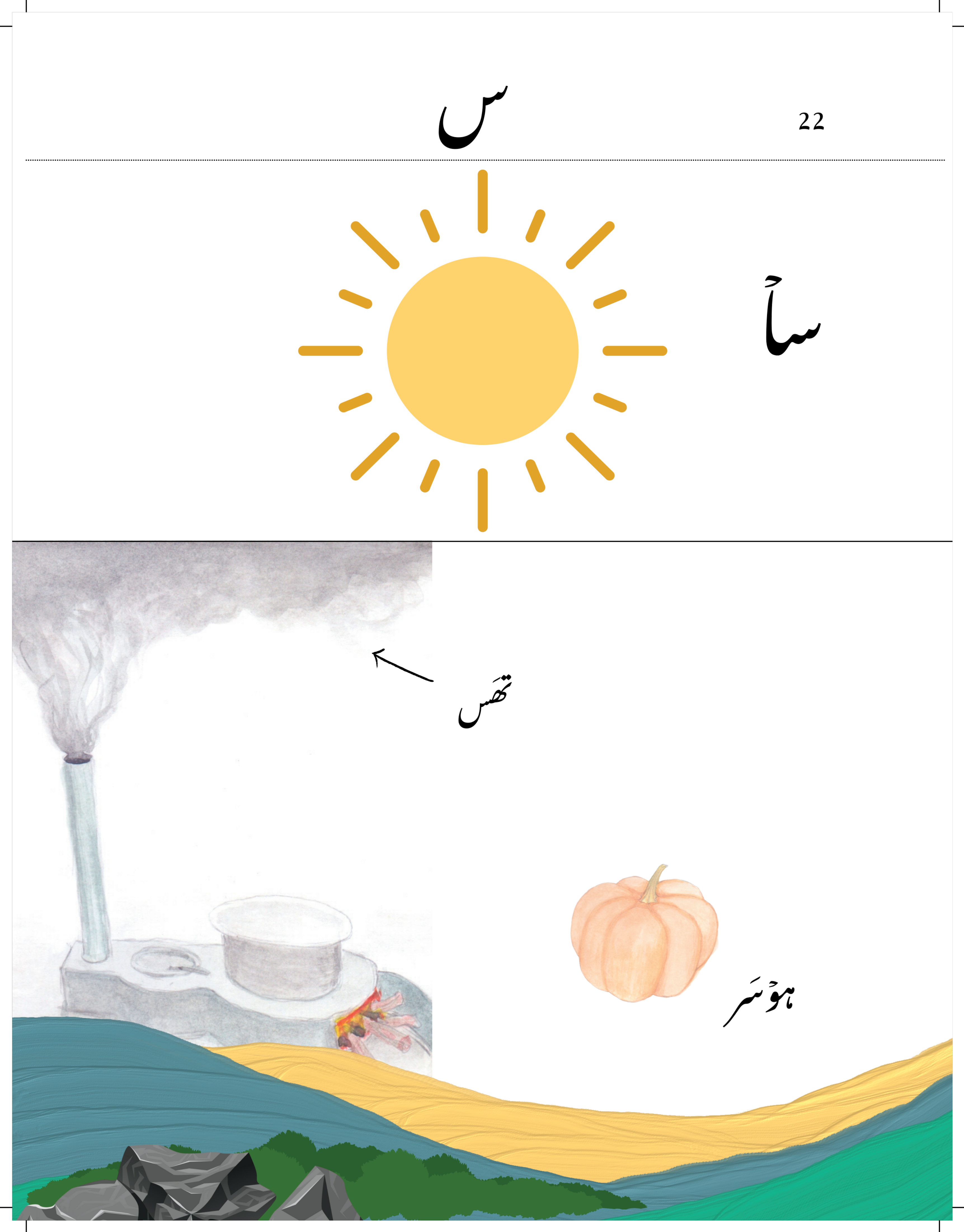
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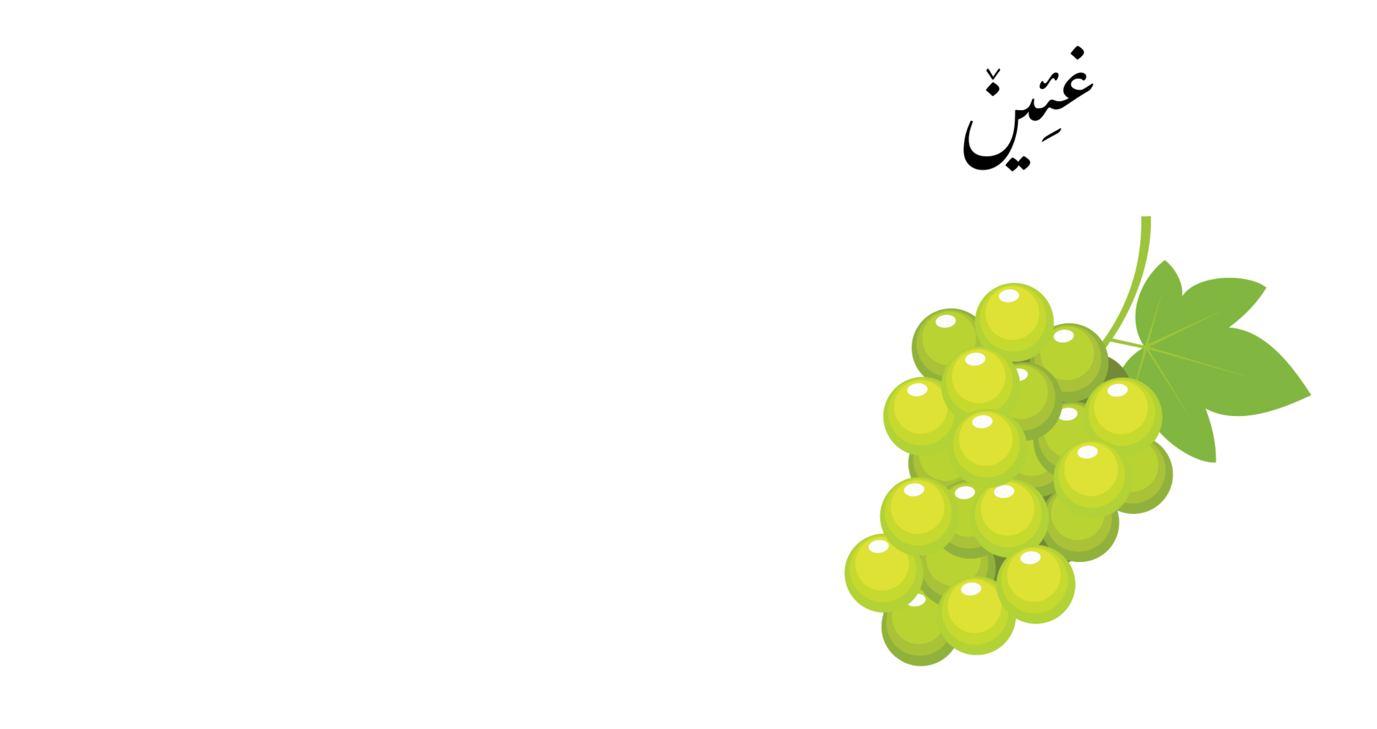
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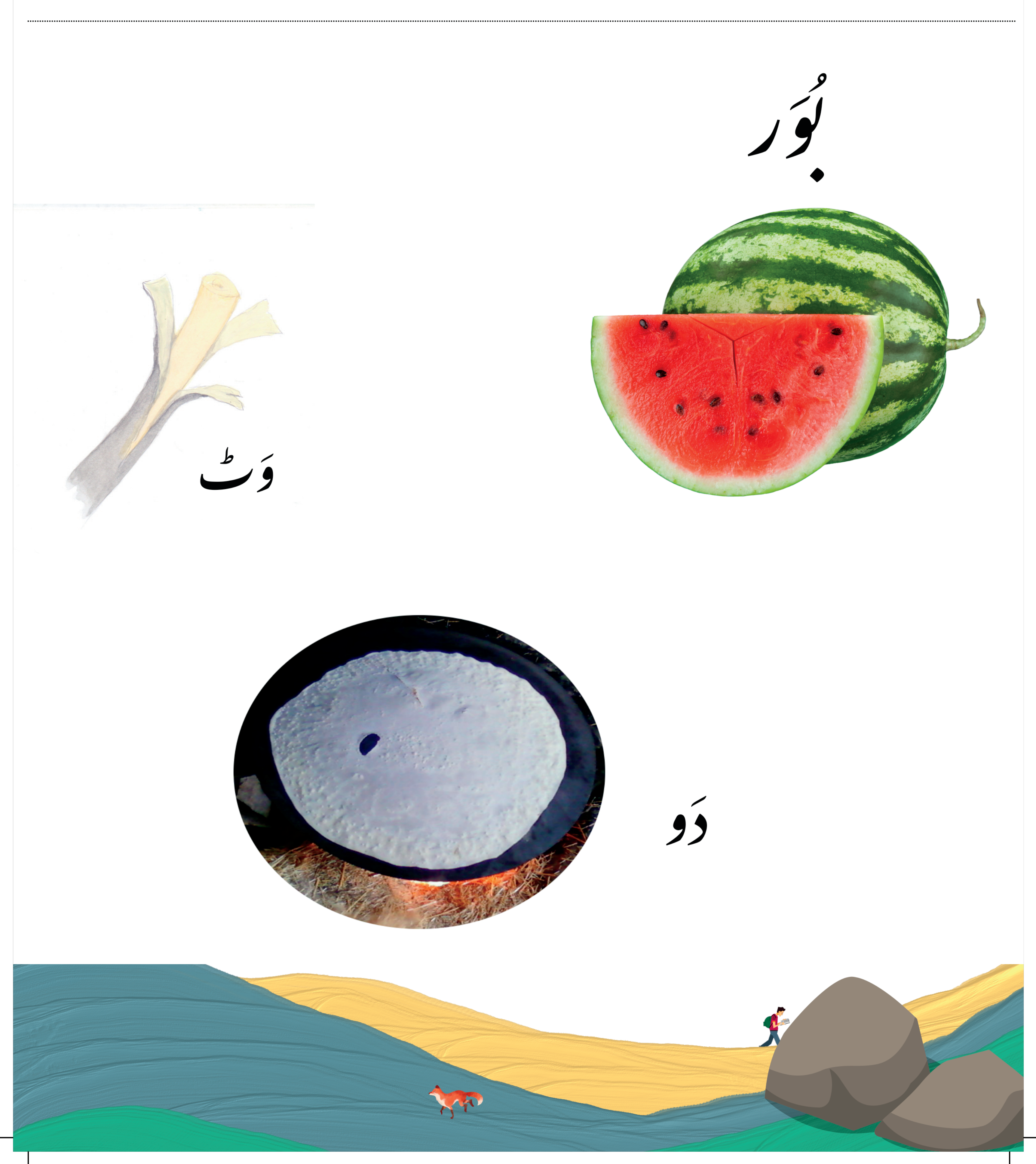
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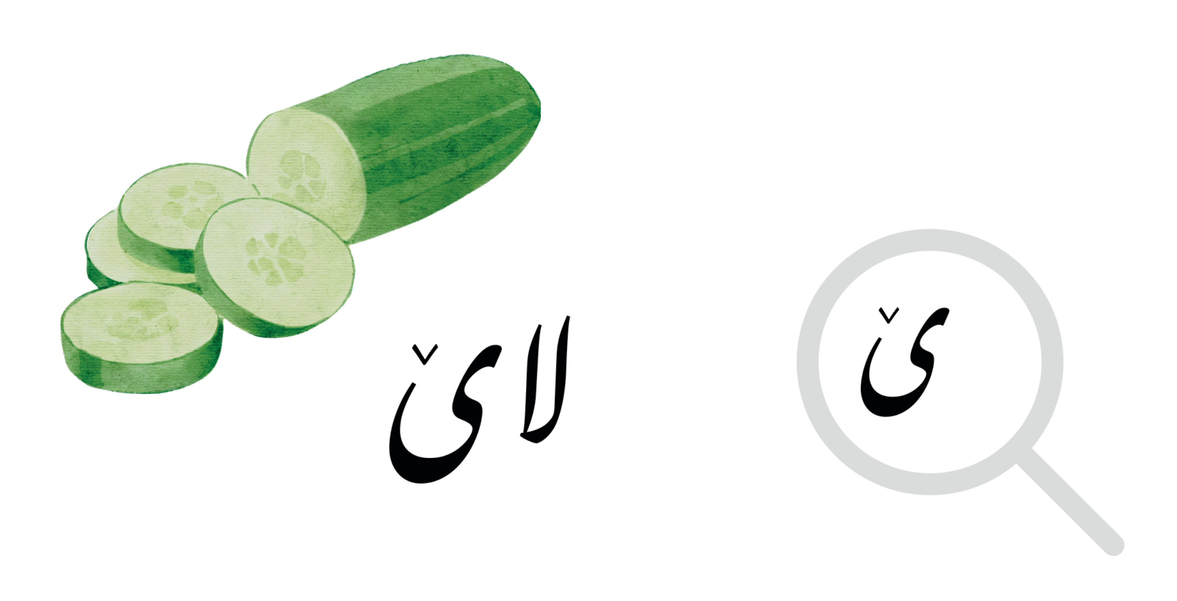


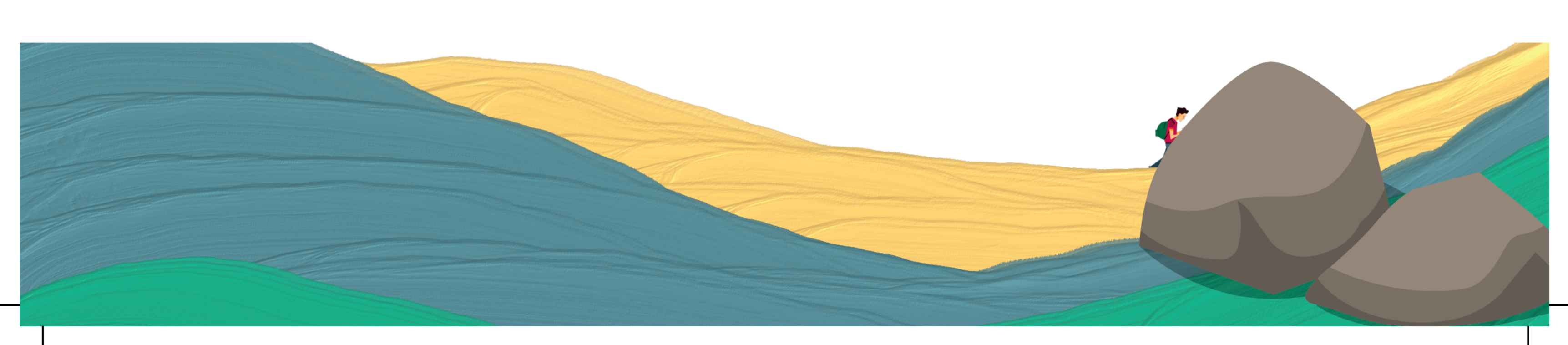
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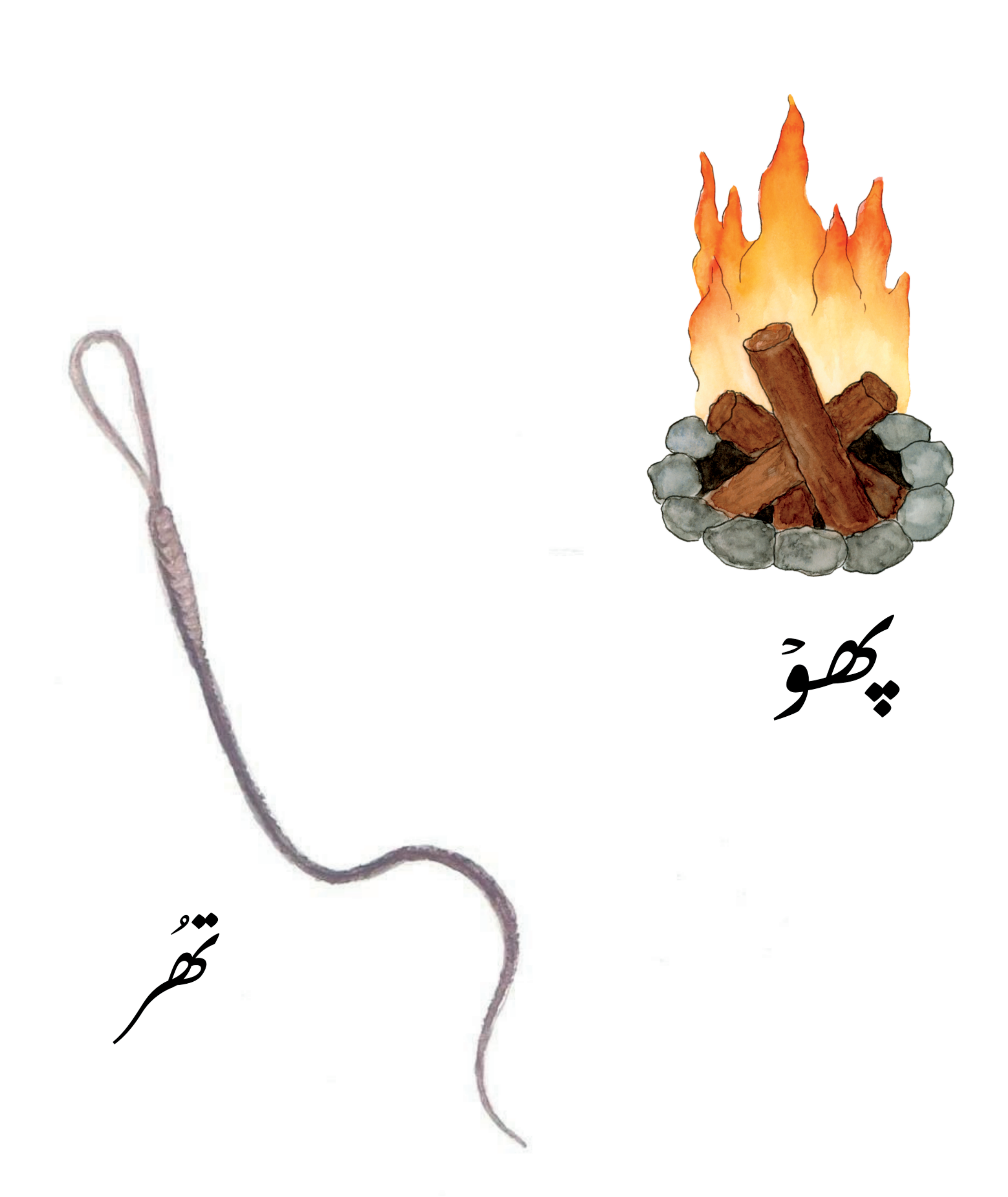
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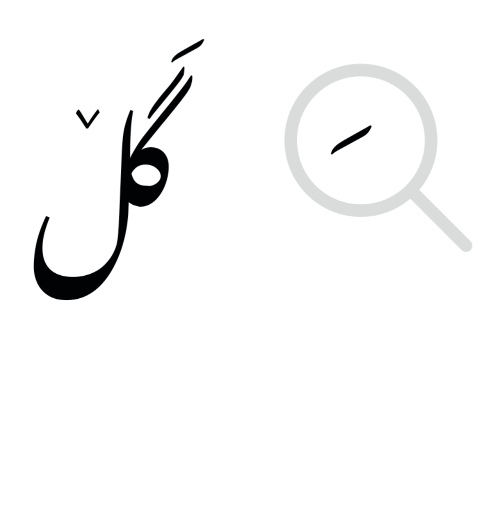


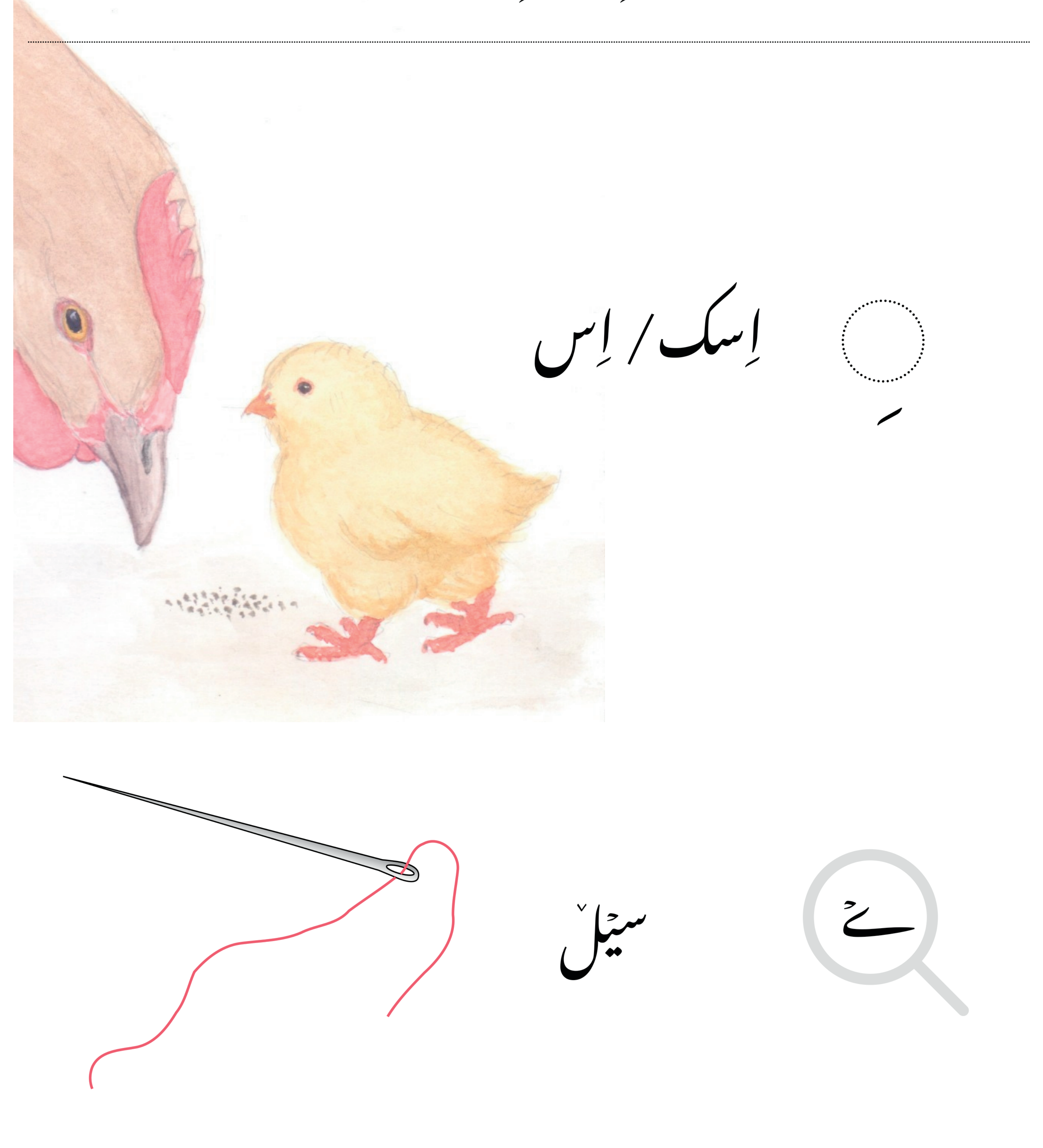

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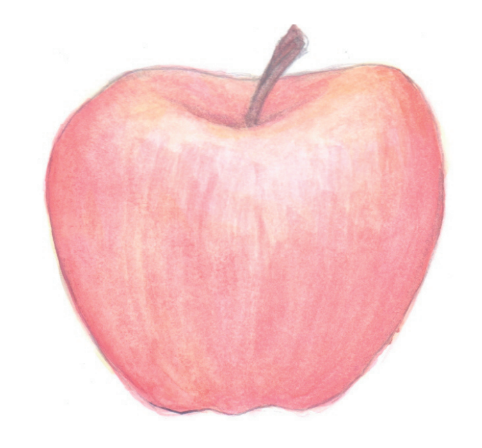


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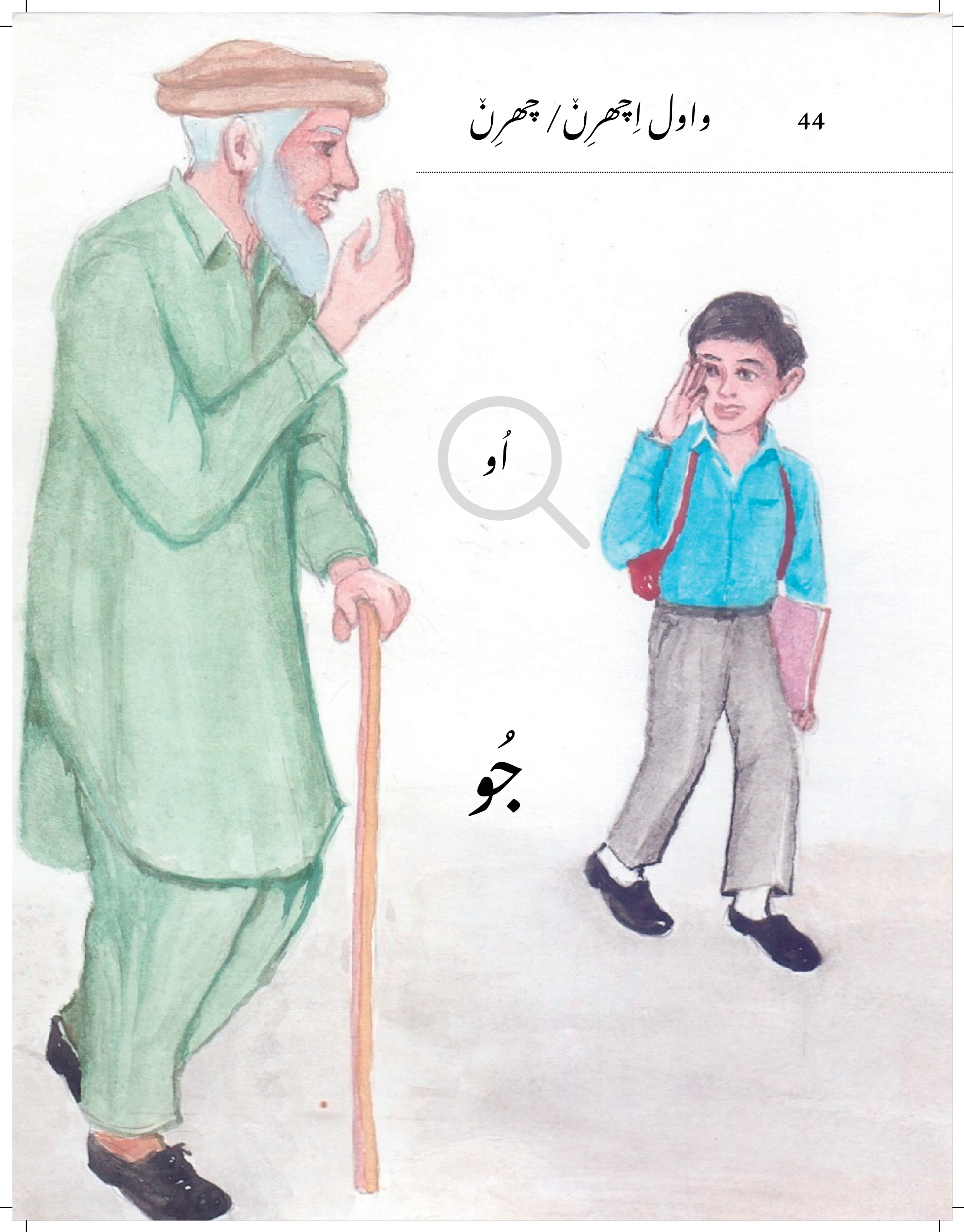
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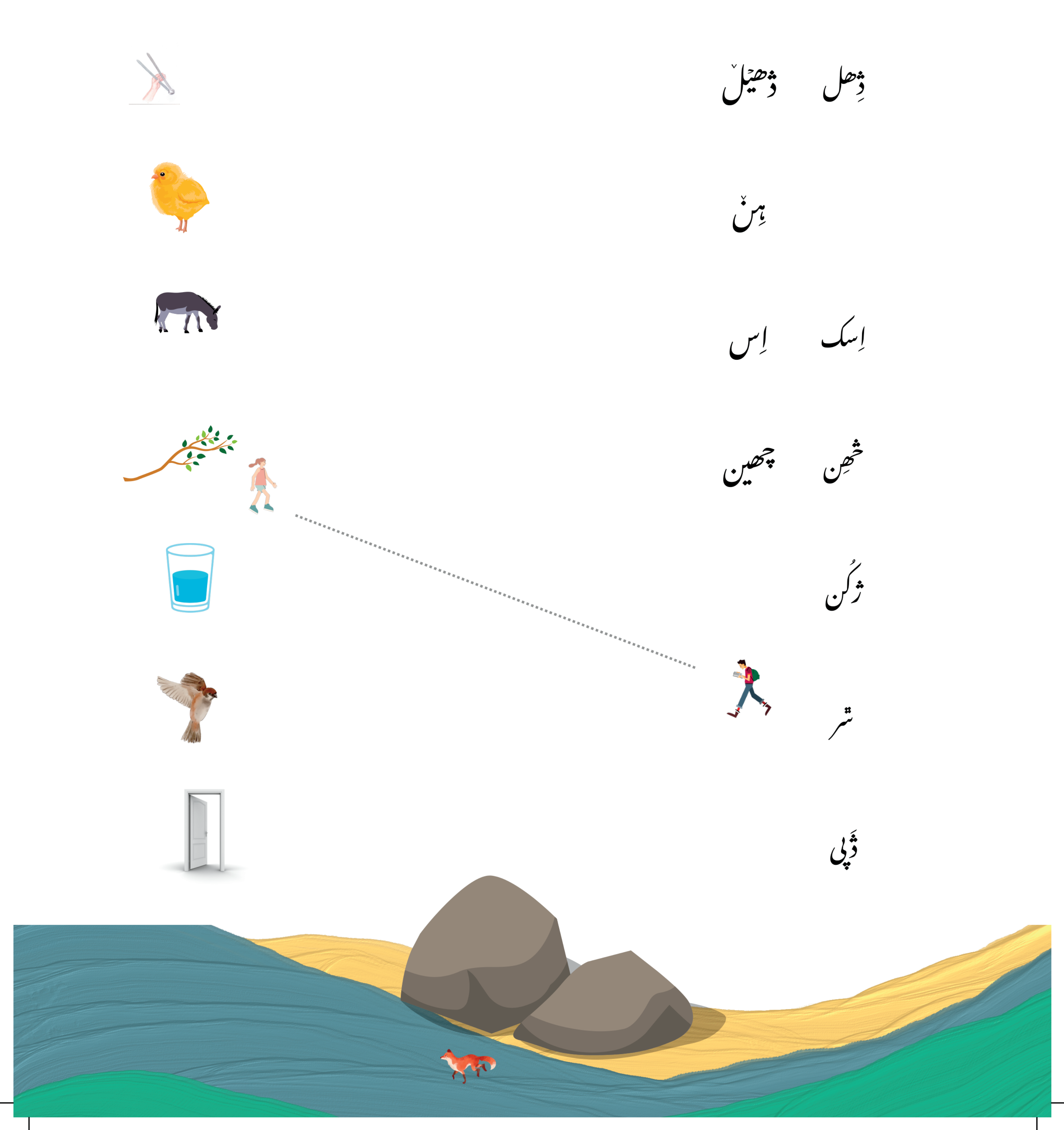

اُو
جُو

مشق نمبر1

ڈ + َ	ڈَ	ڈَپی
خ + َ	خَ	
ژ + َ	ژَ	
ش + َ	شَ	
ڈ +	ھ	
خ + ھ	خھ	
ہ	نَ	



مشق نمبر 2



ڈِھل　ڈھیلْ

ہِنْ

اِسک　اِس

ڈھِن　چھین

ڑُکن

ٹر

ڈَپی

مشق نمبر 3

ڈ + َ ----- ڈَ	ڈِ ----- ڈِ	ڈ + ُ ----- ڈُ
څ + َ -----	څ + ِ -----	څ + ُ -----
ڑ + َ -----	ڑ + ِ -----	ڑ + ُ -----
ش + َ -----	ش + ِ -----	ش + ُ -----
ڈ + ِ + ھ -----	ڈ + ِ + ھ -----	ڈ + ُ + ھ -----
څَ + ھ -----	څھ + ِ -----	څُ + ھ -----
ݨ + َ -----	ݨ + ِ -----	ݨ + ُ -----

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A Short Note on

The Development in Burushaski Orthography

Dr. Mueezuddin Hakal

Careful research of nearly seventeen decades on Burushaski (Bur), a language-isolate, visibly expresses proper development of Burushaski orthography. Before this, historically speaking, we have no evidence that this language ever existed in a written form, despite having a dedicated vocabulary relevant to reading and writing. Though, one Bur name of mahakshatrapa 'Dhoi Hola' in Kharoshthi script from Hunza-Haldeikish (Dani 1985) is the sole so-far known evidence from second century AD. Therefore, this language remained purely oral even beside written Prakrit in Kharoshthi, Sanskrit in Proto-Sharada and Sharada characters during the classical period. The history of Bur orthography, dating back to the colonial period, shows three distinctive phases of its development. First, the initial documentation phase includes the contributions with little care for Bur phonology. Second, the emergence of various standards based on Roman and Perso-Arabic scripts. Third, the phase leading towards the standard scripts in both Perso-Arabic and Roman scripts along the emergence of Burusho Maraka.

The first and earliest record of documentation is evident in the publication of Alexander Cunningham (1854: 38, 398-418, Čašule 2020), which relates the expansion of Dogra rule from Kashmir to Gilgit after the mid nineteenth century. Here, he only mentions the language of 'Khajunah' spoken in Hunza and Nager, placed in the category of 'Dardu dialects' and provides a brief list of words in Roman script, comparing all surrounding languages. He collected this information from the Wazirs of Nager and Gilgit, attending the Dogra Darbar of Ghulab Singh at Kashmir. Here, in this initial record, no one can expect a proper standard script. Someway, he tried to write a set of vocabulary, for the first time, including arrow 'hunz', moon 'halans', brother 'achu' day 'guns', grass 'shiqa', hair 'gogeyang', honey 'macché', water 'chil' buffalo 'hés mahés, grass 'shika', horse, 'hághor' etc.

More to this initial information was added by George Jonas Whitaker Hayward (1871), visited Yasin twice, unfortunately murdered at Darkut on 18th July 1870 and later buried in Gilgit. 'ghán/ghámun' knife 'chur' etc.

He provides a comparative list of more than 350 Bur words of Hunza-Nager and Yasin dialects separately, also comparing other local languages, again in Roman script. In this list he used a different standard than the one mentioned above, such as for two 'altazh', five 'tsundo', ass 'jakún', bow 'jamma', brother 'acho', bridge 'bash', door 'hing', father 'aya/tati', flower 'haskor/gambúri', fowl 'kárkamosh', crow

After the above mentioned preliminary documentation, further elaborated documentation and study of John Biddulph (1880: iii-xxxix) offers a better organised investigation of this language under 'Boorishki'. He attempts to explore its grammar, based on Nager dialect, and a long list of vocabulary, where he extensively offers a detailed grammar and sentence structure. This, again, is in a different orthography of Roman characters for Burushaski. He mentions, "As the following languages are not found in a written form, transliteration is not possible: they are, therefore, written according to simple English pronunciation, eked out with signs." He offers a list comparable to English vocabulary and mentions Bur words, for my hair 'ágoyiung', to abuse 'multsâs', bitter 'ghákowm' boy 'hillus', care 'shung', day 'gúnts', apricot 'Joo', brick 'dishtik', to be broken 'kháruss', calling 'kow', knife 'chúr', water 'tsil' etc.

Moreover, Leitner's (1889) handbook on Burushaski compares the dialects of Hunza and Nager and helps us to explore the dialectal differences and similarities. His writings were also on different model in the same script, such as Bur word for arrow 'huntze', brother 'atshu', day 'gúntz' egg 'tingán' etc. However, this work became a base for developing the idea of its different "non-Aryan" origin, different from Dardic languages (Grierson 1919: 551, Barbour 1921).

In the early half of the twentieth century, the contributions of Zarubin's (1927) are prominent, adding more to the grammars and vocabularies of Yasin dialect (Lorimer 1928). However, Lorimer, after 1930, the first phase of preliminary documentation, and the second phase of systematic study is leading towards a standard orthography but not receiving broader acceptability. Lorimer for the first time produced three extensive volumes on Hunza-Nagir (1935-1938) and Yasin (1962) Burushaski. Lorimer's orthography is very different from all those mentioned above, even having some basic issues connected to his required training (Berger 1985), appearing to be an inspiration and motivation for all later contributions. His designed letters were unique based on Roman alphabets.

In this connection, Morgenstierne (1945) for the first time felt the Sanskrit inspirations in Bur. After a long gap, Edel'man-Klimov's (1970, 1997) description is furthering previous tentative research. Besides this, a primer and short grammar on Bur in Urdu by Qudratullah Beg (1980) is an addition to the literature. Moreover, Tiffou and Pesot's (1989a, 1989b) vocabularies are the major contributions in Yasin Worshikwar, as known among northern and western neighbours.
This is the period where local poetry is emerging with documented text, not based on foreign model but on locally known Perso-Arabic script with required diacritic additions. In this connection, after the 1940s, two contemporary poets Nasiruddin Nasir Hunzai and Ghulamuddin Ghulam Hunzai are appearing with regular presentations of their Sufi poetry. This poetry evolved in Burushaski with Perso-Arabic script based on a similar mediaeval Persian model that is mainly related to Ismaili tradition. Handwritten manuscripts reached readership initially, and later in printed versions mainly after the 1960s. This poetry with huge Persian inspirations, for the first time presented in written form in the locally known Persian script, inspired the Bur speakers intensively and continued throughout this phase. The script designed by Nasir Hunzai, mainly during his exile at Chinese Turkistan with Turkish inspirations, and that of Ghulam Hunzai was having several commonalities, anyhow, both were not in agreement on some aspirated sounds. There were complexities in Nasir's script as numerals were marking the phonetic extensions. However, Ghulam preferred to use diacritic marks, the same as in Arabic script.

This phase of detailed studies on various topics, such as vernacular literature, more dictionaries, more work on grammar, translation, vocabulary, and morphological analysis, appears after 1990. However, still everyone is using his own standard script for writing either in Roman or Perso-Arabic with diacritic addition by foreign or local scholars, respectively.

The major and the authoritative contribution of this period is Hermann Berger (1998), linguistically trained scholar of Indology, placed an extensive contribution on Hunza-Nager and Yasin dialects, dealing in grammar, texts, and Burushaski-German dictionary. This efficient linguistic attempt based on the original as well as on secondary data, letting us understand more to the phonology of this language.

His work in orthography being accepted by other scholars too has helped us a lot to have a standard roman script, and useful to base it for the Perso-Arabic model also. Differently, Abdul Hameed () and M. Wazir Shafi (2006) mput their different proposals in the evolution of writing. Both Hameed and Shafi differently proposed English based Roman script having little relation to Hermann's contribution. However, they informed us about additional sounds in Yasin dialect with palatal stress on 'l' or 'll' by the former and Shafi noticed the sounds with aspiration before the semi-vowels' 'l' and 'r' or ^{h}l and ^{h}r.

Phonetic description	symbol	Cunningham 1854	Hayward 1871	Biddulph 1880	Leitner 1889	Lorimer 1927	Berger 1966	Tiffou 1989	Nasir 1960s	Ghulam 1968	Hameed	Shaafi 2006	Burusho Maraka 2022	
Voiceless Dental Affricate	ts	nz/ns/n	zh	ts	tz	ts	ċ	ċ	ڎ	ڎ	ce	ć	ċ	ڎ
Voiceless Aspirated Dental Affricate	ts^h	ch	ts	ts		ts	ċh	ċh	ج	ژ	ch	ćh	ċh	ڎھ
Voiceless Retroflex Fricative	ʂ	sh/s	sh	sh		ş̌	ş	ş	ݜ	ش	śh	śh	ş	ش
Voiced Retroflex Fricative	ʐ		ja	ɉ		ɉ	ẓ	ẓ	ژ	ژ	ża	ża	ẓ	ژ
Voiceless Retroflex Affricate	ʈʂ	ch	ch	t	tsh	ç̌	ç	ç	څ	څ	ċh	ç	ç	څ
Voiceless Aspirated Retroflex Affricate	ʈʂ^h	cch	ch	ch		ç̌	çh	çh	ڞ	څھ	ċhh	çh	çh	څھ
Velar Nasal	ŋ	ng	ng	ng	ng	ŋ	ṅ	ṅ	گ	نگ	ṅ	ñ	ṅ	ن
Voiced Retroflex Approximant			ya	wa		y̨	y̨	y̨	ي	ی			ẏ	ی
Voiced Velar Fricative	ɣ	gh	gh	gh	gh	γ	ġ	ġ	غ	غ	gh	ġ	ġ	غ
Voiceless Uvular Stop	q	k	k	k	k	q	q	q	ق	ق	q	q	q	ق
Voiceless velar fricative	q^h		kh	kh	kh	x	qh	qh	خ	خ	K	qh	x	خ
Voiceless Lateral Liquid (YB)	hl											hl	^{h}l	لؕ
Voiceless Alveolar Liquid/Approximant (YB)	hr											hr	^{h}r	رؕ
Velarized/Pharyngealized l "Dark l" (YB)	ll										ƚ	ſ	ll	ل

Table 1 – Development of Burushaski script since 1854.

Anderson's (1997) contributions helps us to have a better understanding of Burushaski phonology, morphology, and syntax (Anderson-Eggert 2001). In addition to this, Willson's (1999) basic Burushaski vocabulary gives a better guideline for exploring this language. However, oral texts and expressions from Hispar (Nager), with the transcription, translation, and annotation by Skyhawk (2003) is an addition to the anthropological inquiries on Bur. Burushaski-Urdu dictionary by Nasir Hunzai (2006) and the Burushaski translation of Holy Quran (2007) Ghulam Hunzai are the major additions to literature, beside many published and unpublished monographs.

From the perspective of the historical phonology and morphology of Bur and its internal reconstruction, Berger's (2008) later contribution is the major addition. A long and extensive thirty years of research work of Čašule (1998, 2001, 2003a, 2003b, 2004, 2009a, 2009b, 2010, 2012a, 2012b) provides a detailed etymological analysis of Burushaski vocabulary of different semantic fields such as body-parts, rituals, shepherd vocabulary and numerals with an object to trace its Indo-European connections, especially to ancient Phrygian language, with reference to its origin. His etymological dictionary is supporting us in exploring the stems and roots of the words in comparison to other IE languages. He used Berger's model of script for his research throughout his contributions. The most updated catalogue, online presentation of data and research is conducted by Sadaf Munshi. Her PhD research (2006), and her work on the Burushaski speakers who remained in Kashmir after partition of the Subcontinent is of novel value. Our contemporary scholars working on various aspects of Burushaski may include Volker Rybatzki (2009) Piar Karim (Munshi 2012), Jan Henrik Holst (2014) and Noboru Yoshioka (2014).

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Muhammad Wazir Shafi,
President, Burusho Maraka, Gilgit.

یہ صفحہ ارادتاً خالی چھوڑا گیا ہے۔


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